Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" LUKE xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.—DAVID REED, EDITOR AND PROPRIETOR.

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RELIGIOUS SELECTIONS.

"I AND THE FATHER ARE ONE."

John x. 30.

Mr. Robberds, in a sermon on the text "I and the Father are one," from which we quoted some passages last week, has the following eloquent and animating remarks in regard to "the manner in which the doctrine of the text may be applied so as to deepen our interest, confidence and delight in the instructions and promises of Jesus Christ."

The perfect unity between Jesus and the Father, which gives a divine sanction to every word of Jesus for our instruction or comfort, appears to me to offer a delightful refuge to the mind from the frequently bewildering speculations of a merely human philosophy. Look at those systems of morals and religion, which have been built up or attempted to be built up, on the foundation of reason alone. What an inconsistent and perplexing scene do they present to us! How does one teacher contradict and laugh at another! How does one pronounce a vice, what another had extolled as a virtue; or explode as absurdity, what another had propounded as evident and important truth! By one, we are invited to contemplate in the universe, the fair creation of a wise, and powerful, and good God—to behold in man, a creature beloved of God, and destined to an endless progress of intellectual and moral improvement. By another, we are called off from this flattering dream, to think of the difficulties which embarrass the doctrine of a Providence, and of those weaknesses and meannesses in the character of man, which make even the present state seem more than sufficient for him. I do not say that reason is not able to form some just conclusions for practice, and when its soarings are not clogged and its searchings dimmed by worldly and sensual impurities, to catch some glorious hints for moral and religious speculation. But alas! it is able also, at other times, and particularly when the passions are interested in a low and limited estimate of human duty and destiny it is too well able to gratify them, by raising doubts against its own best teachings, and shutting out the beamings of unwelcome truths from those who love darkness rather than light, because their deeds are evil.

I rejoice, for my part, that in Jesus Christ I have a teacher, to whose words I am required to yield implicit faith. I rejoice, that in his school, reason has no other part than that of an humble listener and learner. I rejoice, that in whatever disposition of mind I may be, and whether on the great questions of moral and religious duty, reason, of itself, might be likely to act the friend or the traitor, I can go and consult an instructor who "is the same yesterday, to-day, and for ever"—an instructor, too, who speaks not merely as the adviser; who proposes not his sayings to be approved or rejected by the judgment of the hearer, who teaches not as the Scribes and Pharisees, as the reasoners and disputers and philosophers of this world; but with an authority that awes the attention which it demands; and after proofs of that authority, in works such as no man could do unless God were with him—declares, "I and the Father are one."

But if belief in this declaration gives to the mind a resting-place from the drivings to and fro, and tossings about of doubtful speculation,—if it presents continually the same objects for its desires and exertions, and makes straight and plain before it, the path of moral and religious duty;—if it enables us to turn from the differences and perplexities and obscurities of other teachers, and to say, as we open the volume of our sister's instructions, "Lord to whom shall we go? Thou hast the words of eternal life;"—if it prompts us to say: "come now my soul, and sit humbly down at the feet of Jesus, and learn of him; for all things that the Father hath are his, and he will fully instruct thee in the Father's will;"—if it gives us the most entire confidence in Jesus as our instructor, and at the same time invests his commands with the most complete and awful claims to our obedience—what shall we call the feeling, or how shall I find terms to express the peculiar rest and comfort and soothing and delight, which there seem to me in the consideration of our Lord's kindest most gracious and affectionate words, as being also the words of the Father, who was with him, and dwelt in him?—Other friends may reason with us in our doubts, or try to strengthen us in our weakness; other comforters may speak to us of a merciful God, when we mourn under the burthen of sin or sorrow; other preachers may discourse, and eloquently, on the reasons which there are for patience and hope, for trust and submission: but how feeble is the touch, and how faint the impression of their wisest words compared with a single assurance of Jesus accompanied with the belief that he speaketh as the Father gave him authority! When he gently rebukes the doubting and faint-hearted disciple; when he tells the prostrate and weeping penitent, "thy sins are forgiven thee;" when he promises his anxious and dejected followers, "I will not leave you comfortless;"—when he says, "come unto me all ye who are weary and heavily laden and I will give you rest;"—what power, what spirit, what life, is put into his words by a believing recollection of his declaration, "I and the Father are one."

And how does the same declaration give firmness and security to the believing heart, in relation to a subject, on which it may well be doubted whether any inquiries and speculations of unassisted reason could ever lead to a perfectly satisfactory conclusion. The philosopher, meditating on the traces of an unfinished plan in the present appearances of human existence and character, may think it probable that there will be an hereafter; and, contenting himself with that probability, may wisely try to turn his mind from the more particular inquiries of a vain curiosity as to the mode of man's future existence, and the time of its commencement. But it is not merely a probability trembling in the balance of inquiry—it is not merely a hope, that dare not look to the right or to the left, lest the faint glimmering which it has discovered should be lost in the surrounding darkness—it is the full assurance of faith which the Christian finds in the words of his Master. It is granted that there are questions in relation to the same awful subject, which the Christian also cannot answer, and about which he also will be wise not to perplex himself. But to the simple and all important question, "If a man dieth, shall he live again?" he hath an answer; not in the language of man's wisdom or of man's weakness; not liable to be lost in the noise, and anger, and confusion of disputation, but remaining forever in the clear and majestic voice, which from the lips of Jesus, commanded even the dead to live and was obeyed. The Christian may feel the powers of his mind decay like those of other men; his heart may melt, as well as his flesh fail, his judgment may become feeble as well as his eye grow dim, he may no longer have capacity or patience for weighing arguments and adjusting systems;—but still there may live in his heart recollections of his Master's words, and still there may be strength in his understanding to grasp the hope and the faith which they contain. It is not difficult to recollect that when Jesus exclaimed "Lazarus come forth," immediately Lazarus came forth: or that when he said to the widow's son "Young man I say unto thee arise," immediately he that had been dead sat up. Nor is it difficult with these recollections, to recollect also and believe the declaration, "The hour cometh when all who are in the grave shall hear the voice of the Son of God and come forth." These are the recollections that press themselves into the fulness and strength of the Christian's answer to the question, "when a man dieth, shall he live again?" Yes, for Jesus hath promised it: he who himself died and rose again from the dead by the mighty power of God, hath declared that we shall live also; he to whom the Father gave to have life in himself declared, "I know my sheep and I will give unto them everlasting life." And his promise is the Father's promise, for we remember his words "I and the Father are one."

CATHOLIC CLERGY OF CUBA.

The late Rev. John E. Abbot of Salem, in his "Journal at Havana," says;

"The Dominicans are regarded as the most learned body of friars in the country; but their theological learning extends, I understand, not beyond the authorized expositors of the Vulgate text, the writings of some of the fathers, and the subtle disquisitions of the Angelical Doctor, St. Thomas Aquinas and his mystical brethren."

The following passage represents part of a conversation with two respectable Dominicans, and discloses a singular fact.

"I happened to have the German edition of Griesbach's New Testament with me, which I showed to the professor, with the remark, that it is this text which is principally used in America; when to my astonishment I found what Miralla had told me, to be true, that neither friars nor priests know a word of Greek. It seemed strange indeed that the professor of sacred text in the university of the convent of friars, confessedly the most learned, that of the Dominicans, should be perfectly ignorant of the original text,—of everything but the vulgar translation of his own church."

The character of the clergy will be further illustrated by the following extracts.

"One Sunday afternoon a great and continual uproar of shouting, singing, and laughing was heard at Mr. C.'s; none for a time could imagine whence it could proceed; until a gentleman went on the azotea, a platform which opens from the hall, and commands a view of the monastery of St. Domingo, and saw in one of the cells a large party of monks, military officers, and Spanish men assembled, enjoying themselves with the most riotous conviviality.

"The floors of the churches are not divided as with us, into pews;—the whole space is open; a few long benches alone furnish the means of rest to those who chance to enter the church before mass has commenced. Close to several of the massy pillars which support the roof, I observed several chairs, with high wicker-work back and sides. These were the confessional chairs. Here the priest seats himself, and the penitent whispers his crimes or his follies, and receives his absolution. In the mean while people walk about as much as they please, provided they come not so nigh the chair as to overhear what is said; but the confessor, if there be anything to excite laughter in the story of his penitent, does not feel it necessary to restrain himself, and is often seen shaking his sides in merriment.

"I find it in vain to attempt describing the interior of the Catholic churches: so numberless particulars whose union alone affects the eye, such profuse variety of images and gaudy decorations, none of which alone are worthy of remark—that I feel that I can give no distinct idea of what I saw. The only feelings which the whole parade excited were those of deep sadness and disgust,—and then of gratitude to God that I was born a Protestant."

RELIGION DESIGNED FOR ANOTHER LIFE.

The following article is from the little volume entitled "Extracts from Abbott's Sermons," of which we have given a notice in another part of this paper.

Many are too apt to consider religion as primarily designed to render men more useful and more happy in this world. It is true, the improvement and welfare of no part of our existence is to be overlooked, and religion was designed to have an entire control over us, and to promote our present as well as future welfare. But our eternal condition is the grand and ultimate object; and religion is designed to form our character and rule our lives in this world, not so much that any present purpose of existence may be attained, as that our souls may be saved at last, and the happiness of immortality be won. The welfare of the present life, in the awful light of revelation, is considered too transient, too trifling to be regarded, in comparison with the countless ages of futurity. Shall that future existence, for which this life is but a probation, be overlooked in forgetfulness, or be made the object only of an occasional, feeble, and transient attention? When everything refers to it as its end, ought it not to be habitually kept before the mind, and be made an object of our deepest interest?

The gospel requires of us a peculiar character, and it is a character which in some respects seems almost unsuited to this world. Most of the peculiar virtues of the gospel are self-denying. It calls for a meekness which no injuries can overcome, and a poverty of spirit insensible to the fascinations and splendor of the world. It demands a lowliness of humility free from ambitious aspirings, from pride, and from vain display, and a patient submission and quiet spirit amidst poverty, disappointment, and sorrow. It most pointedly condemns the love of the world, devotion to its interests, and covetousness of its goods. Its choicest blessings are promised to those who mourn, those who hunger and thirst after righteousness, those who are forgiving and merciful, and those who are persecuted for righteousness' sake. On these passive and self-denying virtues the gospel lays a great stress. But the virtues which give success and prosperity in this world are the bold, ambitious, turbulent, and daring.

Placed as we are then in probation, the character we are called to acquire has a principal reference to a future existence. We ought then to be habitually looking forward "to the things unseen and eternal," that we may feel the worth and importance of those dispositions, which the world esteems not, and which all its temptations urge us to neglect. We need the strong motive which arises from a deep conviction of the realities of futurity, to excite and sustain our exertions for the formation of so peculiar a character.

DORCHESTER.

In giving some account, last week, of the Second Centennial Celebration at Dorchester, we took occasion to insert an extract from Prince's Annals. We have thought that it might be interesting to some of our readers to peruse the following descriptions of that ancient town, as given by two of our earliest writers. We do this the more readily as they were not mentioned by Dr. Pierce, in his discourse, nor are they to be found in Dr. Harris' interesting history of that town.

WILLIAM WOOD, in his "*New England Prospects,*" printed at London, 1639, says,

"Six miles further to the north [from Mount Wollaston] lieth Dorchester; which is the greatest town in New England, (but I am informed others equal it since I came away,) well wooded and watered; very good arable grounds. and hay-ground, fair cornfields, and pleasant gardens, with kitchen gardens. In this plantation is a great many cattle, as kine, goats and swine. This plantation has a reasonable harbor for ships. Here is no alewife river, which is a great inconvenience. The inhabitants of this town were the first that set upon the trade of fishing in the bay, who received so much fruit of their labors, that they encouraged others to the same undertakings."—*Ch. IX. p. 42. Boston Edition.* 1764.

EDWARD JOHNSON, in his "*Wonder-working Providence of Sion's Saviour in New-England,*" printed at London, 1654, says,

"The third church of Christ gathered under this government was at Dorchester, a frontier town, situated very pleasantly both for facing the sea, and also its large extent into the main land, well watered with two small rivers. The form of this town is almost like a serpent, turning his head to the northward, over against Thomson's island and the castle; her body and wings being chiefly built on, are filled somewhat thick of houses, only that one of her wings is clipt, her tail being of such a large extent that she can hardly draw it after her. Her houses for dwellings are about 140; orchards and gardens full of fruit trees; plenty of corn-land; although much of it has been long in tillage, yet hath it ordinarily good crops. The number of trees is near upon 1500; cows and other cattle of that kind about 450. Thus hath the Lord been pleased to increase his poor dispersed people, whose number in this flock, is near about 150. Their first pastor called to feed them, was the reverend and godly Mr. Maverick."—*Ch. XIX. Mass. Hist. Coll. Vol. II. second series, p.* 90.

ORIGINAL MISCELLANY.

[For the Christian Register.]

WHAT IS THE TRUE SENSE OF LUKE X. 42?

Many opinions advanced in the late 'Annotations on the New Testament,' I have happened to hear condemned as novel, remote, or unworthy. This has been the lot in a peculiar degree, perhaps, of the explication seemingly preferred, of the passage which stands at the head of these remarks. My curiosity has hence been quickened to sift it more closely; and let me not be backward to acknowledge, that whatever strangeness it might once have had in my eyes, has wholly disappeared. Rather should I now wonder, (were not the force of long prescription so well known) that any other sense could have been admitted even as natural. I cannot forbear calling the attention of other minds to some of the considerations which are decisive with my own, nor will my belief in the power of truth suffer me to think, that (at the least) any can affect to treat them as implausible or light.

Let me say at the outset, that nothing is determined by a critical analysis of the original. It may equally consist with either interpretation. Yet it is worth noticing, with Bishop Pearce, that the Greek is precisely the same, as in Mark ii. 25, where David is spoken of, "when he had need,"* as eating the shew-bread. But my argument is in no *need* of the aid of this coincidence. On the contrary, it is better to confine our notice to considerations, to the force of which all minds are open alike; and that with which I begin, is,—that the explication of the words, "there is need ouly of one," as said of the preparation for the table, commends itself to every man's experience in the intercourse of society. Regard for an honored and valued guest, will evince itself in all ways which the art of pleasing admits; and in none so generally or so assiduously, as in ministering to his bodily entertainment. It delights in the profusion of the table; is mortified, if any of the treasures of the store-room have been overlooked; and when coupled with a false politeness, is ever distressing itself lest the visitor should not do honor to the good things set before him. Who knows not, that this is the way of the world? The hospitality of the heart, having no concern with the changes of manners and customs, is the same in the first or the nineteenth century, in Palestine or New England. Such a guest was Jesus in the eyes of the sisters; and in Martha, how natural is the working of this universal, unchanging sentiment! How lively a picture of every day life! While Mary, differently constituted, evinces her attachment by keeping close to his side. Perhaps, her refined and truer sense of politeness did not so over-rate its grosser offices; perhaps she thought, that to one who came as a moral instructer, she thus paid a respect more gratifying than by all the assiduities of the kitchen; perhaps in fine, she was more intellectual.† As to the persons, on whose account all this stir is made, (exemplified in Martha)—we are well aware, that it is oppressive to the modest, and promptly checked by the well-bred. How much more so then by him, whose unearthly character made him superior, not indeed to the wants of humanity, but to dainties and delicacies; and whose meat and drink were, to fulfil the mission entrusted him from above. He was led therefore not only by the truest courtesy (which like all other virtues his history illustrates), but by a sublimer sentiment, to signify to Martha how insignificant and ill-bestowed are all her pains,—'You are giving yourself both disquiet and fatigue to spread the table with abundance; when one, any, the least, thing will suffice.' Had this passage come down to us unsophisticated, could we fancy ourselves now called for the first time to read it in its connexion,—who would think of urging, that this was not an obvious, ample, becoming explanation? But we read or hear the passage every week in a phraseology exactly suited, (as was said before,) to mislead, and which was meant to mislead: we hear preachers, without number, who make it serve their turn for a discourse on the paramount importance of religion; not by way of accommodation, for to this there could be no objection, but accompanied with the gratuitous and unweighed assertion (as a thing of course)—'Doubtless this was our Saviour's meaning,' or something to the same effect:—and who can longer wonder, that the prejudice should widely spread, and be fondly cherished?

Secondly,—Suppose the true sense of Jesus' words, a spiritual sense,—and I am wholly unable to enter into the distinction he so emphatically makes, between 'many things' and 'one thing.' With what propriety, is it said of the irreligious man, more than of the pious, that he is 'careful about many things?' Is it not, on the contrary, notoriously untrue? The love of the world, in the abstract, is a passion of very diversified operation, to be sure. But as to any particular worldling, it may almost invariably be assumed (the style of the pulpit always assumes it) that this love is *singular*, if I may so speak; one master passion swallows up the rest, and all the faculties minister to its aims. Surely the Saviour never could have used these words to such an one (as Martha, by supposition, is most uncharitably branded) in the sense which he must have had, if a spiritual sense has any concern with the other clause ('the one thing needful'); since the one is the counterpart of the other. If the one means the care of the soul, then must the other mean, the love of the world. For if this be not at once conceded, there is an end of reasoning. The harmony and connexion of this brief dialogue,—what becomes of it? I cannot indeed for a moment suppose, what would too glaringly show, that the friends of the popular sense, were concerned for nothing, but to make a transition from a natural to a spiritual explication, by however violent a wrench, just at the point where it was necessary to answer a favorite end.*

Lastly,—let us for a moment glance at the civility which is affixed to the words of Jesus, as the many understand them. Martha, with an officious zeal often seen, devotes herself to the comfort of so distinguished a guest, and upon complaining, (even if it were allowed, with a little ill-humor) of her sister's remissness, a bitter and unceremonious rebuke is cast in her teeth. Without being softened by a regard for the place where it was said, or by a sense of numerous obligations in the speaker, he breaks forth,—"O Martha, you are a mere slave of the world and thoughtless of your own salvation, the only thing worth attending to; be humbled before the piety of Mary, and make that your pattern." This may be plain English, yet is no more than a faithful paraphrase, upon the common view; and my excuse for putting it for a moment, (at the risk of seeming irreverence), on the Saviour's lips, is in the hope of making the absurdity of that view, more naked and palpable. Certainly the master or mistress of a family, among ourselves, under like circumstances, would stand astounded at the hearing of such an address, and might excusably deem it a hard requital of well-meant civilities. And what though Jesus were a divine messenger, the seal of whose broad commission forbade respect of persons; and required from him to sound upon high places as well as low, among friends, as among strangers, the warning voice,—*Repent?* It is not less true, that he was a wise as well as faithful reformer; who, in no case, defeated his own rebuke by uncalled-for harshness in the manner, or by its irrelevant and ill-timed application. But they, against whom I argue, obscure the lustre of his character, in the last quality equally as in the first. What relation, it would be curious to learn, is there between Martha's over-anxiety on her guest's account (an amiable weakness at the worst), and her subjection to sense and sin? Even if this were her character, who but will ask, Why this particular time chosen for its correction? But, in truth, nowhere does the evangelical history give a hint however slight, for making the wide distinction, here implied, between these sisters. The evidence is a little less, if that may be, than for the now universally exploded stigma, which for centuries rested on the fair fame of Mary Magdalen, as a licentious woman.† When Jesus was sent for by the sisters, in the hope that his miraculous power would be displayed in restoring the brother they had lost, the historian adds,—*for he loved Martha* (first in order, observe) *and her sister and Lazarus.* But as I am not aware that any one has undertaken to exemplify the opposite characters of a regenerate and unregenerate state, by the case of Martha and Mary, the distinction may well be counted too preposterous to require me to say more. Yet would I fain know, how the popular explication of this verse avoids such a distinction, as its consequence? [To be continued.]

* The text under notice, in Luke, literally reads,—*There is need but of one.* How this change, slight as it is, alters the aspect of the passage! A spiritual meaning is put out of mind, which, from the common version, insinuates itself unbidden and almost perforce.

† That she was more pious, who shall undertake to say? And yet the popular interpretation necessarily involves this inference, as will be seen in the sequel.

* The interpreters on that side, are evidently at a loss how best to preserve a congruity between the two members of Jesus' address to Martha; as appears from the want of agreement there is, in their comments on the first of these. Among others, Dr. Clarke paraphrases,—"You are full of care and solicitude about providing this entertainment for me; but your sister's diligent and pious attention to my discourses is a thing more acceptable to me, &c. &c." Here is an eminent man, constrained by his natural good sense, to refer "many things" to the provisions of the table. How then, one is curious to know, did he understand the other, antithetical clause? This is not easily answered; so completely is it slurred over (a use which a paraphrase is often found conveniently to serve) in what remains of the quotation. But since the latter half of it, clearly and only answers to *Mary hath chosen*, &c. we must needs conclude, that the Dr., while he saw what must obviously be the sense of the five little words between, thought it most prudent to sink them entirely. Hammond appears to understand "many things," in the same manner as Clarke.

† At the present day, the texts on which this strange delusion was built, are not simply counted impertinent; it is somewhat puzzling to discover *what they are.*

[For the Christian Register.]

OPINIONS OF THE FATHERS RESPECTING JESUS CHRIST—CONTINUED.

Mr. Editor,—Permit me to add a few remarks to the suggestions I have already made, on the opinions of the ancient fathers respecting the Trinity.

Justin Martyr is thought to teach the doctrine of a Trinity, and is often quoted with that view. In consulting his writings, it is not only necessary to recollect, that his works have been corrupted; but that he was a Samaritan by birth; not educated by Christian parents; but by heathen philosophers, and was, by turns, a Stoic, Peripatetic, Pythagorean and Platonist. How could such a character be free from errors and fancies, unsupported by reason or Scripture. In his address to the Greeks, it is admitted, that he contends earnestly for the unity of God, in opposition to polytheism. But in his dialogue with Trypho, the Jew, it is thought he teaches the deity of Christ. In disputing with Trypho, he speaks of Christ as God; or as a god, having power and knowledge, far greater than angels.—Yet this is not asserting that he was the Supreme God—Nor saying anything but what Unitarians admit. When Trypho objected, that he made another god, Justin replies, that he admits Christ derived his being and power from God; and insists "that Christ was the Son of God;" which surely, is not teaching a trinity. And he clearly represents him as "*subordinate* to the Father, by whom he was endowed with great power for the salvation of men." He insists, that Jesus was the Messiah; and he also says "that the worlds were made by him;" or "that God made the worlds *by* him;" using the words of the apostle. He goes on to say, that Christ was born of a virgin, and was crucified under the Roman governor. This he could not say of the self-existent God, and therefore, he must have thought that Christ was distinct from and subordinate to the Supreme Deity; or that he suffered only in appearance. The Trinitarian must take one of these alternatives. I must add here, that some Orthodox writers have said Justin Martyr was not a perspicuous reasoner, nor a judicious interpreter of scripture. He cannot be a good arbiter, then, in difficult cases. When he departs from the simple doctrine of the scripture, he is confused and obscure. But, in many places, he is explicit as to the doctrine of the unity and supremacy of the Deity. And he also says, that God has given to the Son the glory of being worshipped or honored, as he had constituted him Lord and Christ, and made him Head over all things to the church. Justin says to Trypho also, that the Christian religion had its beginning from the prophets, who taught that there was *one* God, besides whom there was no other; no equal; or, as Novatian, who has no peer. Justin says, again, "we are to worship God alone" (or supremely) for he adds, "we must worship Christ in the *second* place, or degree."

Ireneus, who lived about 170, was one of the most learned and judicious of the Fathers. He was acquainted with Polycarp, who had known the apostle John. Ireneus wrote against heretics; particularly, the Gnostics, who denied that Jesus Christ actually suffered; and who also taught the heathen doctrine of Eons, of various natures and powers. Ireneus states the apostolic doctrine thus—There is one God, who is supreme, the maker of heaven and earth, who is the Father of our Lord Jesus Christ. He represents our Lord as a divine messenger and agent. But his declarations are favorable, not to the doctrine of a trinity, but of Arianism.

Clemens Alexandrinus says, "the principal truth of the sacred document is this, to know the only true God, who is the first, the highest and only perfectly good, and *afterwards*, to know him whom he has sent to save the world." Cyprian who was much later, says, "our Lord has made a grand compend of his doctrine when he said, this is eternal life to know thee the only true God and Jesus Christ whom thou hast sent."

Tertullian says, "if God is not one, he is not God. God can be but one; nor can he be *the* one, unless he is first and greatest of all; nor can he be first and greatest, if he has an equal." I know this Father is wild and fanciful in some of his writings; yet his real opinions appear, when he speaks out explicitly; as in the following passage—"To say, that Jesus Christ, who was born and suffered, was the Supreme God over all, the true and self-existent Being, would be the same as to say that the eternal God was born and suffered." And this language he condemns. And we know that this sentiment of the mystical Gnostics was considered impious heresy. What Tertullian, at a later period taught or believed about the paraclete. Again Tertullian has these remarkable words (Whitby is my authority) "Jehovah was always God, but not always Lord; but then only was Lord, when he had made a world to govern. In like manner, he is a Father and a Judge, but then only was he a Father when he formed or created a Son; and a Judge, when his creatures had sinned." In reply to Praxeas, he says, that before the production of the Son, he was alone, and without a Son. This is the very doctrine of Arianism. Lactantius says Christ was to be worshipped because great power and authority were given him. Eusebius says, "that he is worthy of *secondary* honor, while the supreme and ultimate honor is given to God alone."

The six bishops, who assembled at Antioch at the close of the second century, say, "that the faith delivered by the apostles and maintained by the church till their day, is this, that there is one God who is underived and without beginning, and of whom the Son was begotten, being the first born of the creation." Origen is still more particular—He says the self-existent and unoriginated Deity is called *the* God, (with the article) and is the Being, whom Christ, in his prayer, calls the only true God. Others are called god, (without the article) being so because endowed with great power by him who is the only true God. Arnobius and Lactantius say there is one God the Father, who is underived, the only true God. And Eusebius says, that the church acknowledges but one supreme or sovereign God; though it also owns Christ to be god of God; that is, a being of high and exalted power, and superior to all other created intelligences. I could quote much more to the same purpose; but it is unnecessary. And I close with repeating, that no ante-Nicene Father asserts the doctrine of a trinity, such as is now often urged to be the true orthodoxy, without receiving of which no one can be saved.

This subject is a difficult one; and not easily settled by fallible men. I object not to difference of opinion on it. But I must object to the *positive* language of the few or the many, which would preclude sober inquiry, and condemns as heresy, any other theory, though it may be far more agreeable to scripture and to the early Fathers, than the spurious doctrine, the growth of ignorance and pride, which is advocated as the pillar and ground of Christian verity. As a metaphysical theory, proposed by speculative and visionary men, I care little about it. It may bewilder, but it cannot convert men to duty and to virtue. I protest against it, when it is made the test of piety and Christianity. The scriptures do not teach it, the early Fathers were ignorant of it. A. B.

[For the Christian Register.]

NATURAL SENSE OF RELIGION.

That man has some natural tendencies to religion appears from the manner in which his feelings are often affected independently of any direct reasoning. There are truths which the heart prompts us to acknowledge. What individual is there of the human race, who has not, at some time, felt impressed on him a sense of his relation to the Deity, and whose feelings never rose, with a sense of helplessness and dependence, to an invisible and higher power? There are moments of solemnity in the life of every one, whose moral feelings guilt has not destroyed, when passion sleeps and temptation is withdrawn, when the heart feels the reality, and is awed by the consciousness of the existence of God. On this subject we must speak of man, not as he is when degraded and debased by guilt. We do not seek to know the fine structure of the human frame from one whose frame is exhausted with debility and worn out with disease; nor should we look for the feelings and principles of his moral nature, in one who is diseased with guilt. We look for the nobleness of our bodies to those who are vigorous in health; and we should look for the moral feelings of man to those whose minds retain something of original innocence and purity.

Consider, then, the impressions which are often made and the emotions excited by the scenes of nature, when the deductions of the understanding seem as instantaneous as the feelings of the heart. The wonders of creation awaken in every pure mind some sense of the author of all. Who is there who can look on the grandeur and beauty of many scenes of nature; can look on some wide prospect of verdure and fruitfulness, or the immensity of the sleeping ocean; can witness the glories of the departing sun, or in the solitude of night behold "the dread magnificence of heaven;" without some sense, involuntarily awakened, of that great Being who formed, sustains, and animates the whole;—without feeling conscious of a destination to some nobler existence than that of earth? The very feeling of sublimity which many scenes in creation awaken, carries with it a sense of some high and inconceivable power above us. Independently of deliberate reflection, many aspects of creation excite emotion in every pure mind, which point out its relation to something higher and better than all it sees around it.

The effect, which the common aspects of nature have in awakening emotions allied to religion, is much weakened by the constancy with which we view them. But there are few minds which are not involuntarily impressed with a conviction of the agency of Deity, by the mightier convulsions which nature sometimes undergoes, and the scenes of awfulness she sometimes presents. In the thunder which shakes the heavens, there is a voice which we cannot hear without a religious awe. When the lightning is blasting the forest or ploughing up the ground, when God passes before us in the terror of the whirlwind, and the hail, when the air breathes pestilence and death, and the earth on which we tread quakes and is rent asunder; when cities are swept away in floods of fire, when the sun is turned into blackness, and the moon into blood;—in scenes like these, no one can be insensible;—the thought of God is forced upon the mind; man feels his own weakness, and cannot but acknowledge the agency of a Power, on which he and all things are entirely dependent. N. C. S.

CHRISTIAN REGISTER.

BOSTON, JULY 3, 1830.

OBSERVANCE OF THE SABBATH.

Notwithstanding some things to be lamented, and many things to be improved in relation to the observance of the Sabbath, it has hitherto been a subject for congratulation, that this day is in a good degree honored in this city. Public sentiment and public practice have as yet preserved it from those more open violations which in some of our more southern cities have become but too common. We could wish, indeed, and earnestly, that there were none among us, who neglect altogether public worship, that more attended church seriously and regularly, both parts of the day, without the bad distinction of the morning and afternoon service; that vain criticism on preaching was less, and serious application of it was more frequent. We could wish also, that Sunday should not be the busiest, (we cannot believe considering the sort of persons, who chiefly make the demand that it is the most profitable) day at the livery-stables; and that the tranquillity of the streets and the convenience of the great worshipping multitude should not be disturbed, as was seen last sabbath, by a loaded waggon, or a company of horses, exceeding for numbers a goodly troop of cavalry, passing through the city, on their way, we know not whither. These are evils, which we sometimes witness; and they are exceptions, to be regretted and condemned, of the usual decorum, with which the sabbath among us is observed.

Happily the more gross and public profanations of this day, so notorious in most of the cities of the old world, have, as yet, obtained no place with us. And as we value the blessed influences of the sabbath upon the order, virtue, prosperity and happiness of a people, we trust they never will. But to protect us from such a calamity—for nothing less than a calamity will it by persons of any serious reflexion be considered—we must cherish carefully the same feelings and habits, which have hitherto preserved us. The least encroachment upon its sacred hours, or the introduction, upon whatever pretence, of what may be regarded as public amusement, or for the gratification of public curiosity, ought to be eyed with a stern disapprobation, and be at once discouraged. Unhappily there are to be found in every large community a certain proportion of individuals, whose idleness or whose curiosity, whose want of reflection or want of principle, disposes them to welcome every thing in the shape of novelty; and who will rush to the sight of a new steam-boat, or to the hearing of a quack Lecturer with equal avidity, provided only it will relieve them of the heavy burden of an idle hour, or supply a fresh subject for their idle chat. These are the people, who are found with the strollers and gazers every where, "spending their time," like their illustrious exemplers of old, "in nothing else but either to tell, or to hear some new thing." Were the fruits of their thoughtlessness or their folly confined to themselves, we might leave them to their own consciences. But the evil is, that in the gratification of a selfish curiosity, they become themselves a public spectacle; and though without respectability enough to give weight to an example, they have numbers enough to make a disturbance. These are they, by whom, chiefly, the quiet and order of our sabbaths are invaded.

We have said before, and we repeat it again, that we are not friends to an austere, or Pharasaic observance of the sabbath. We would have it, as it is, and as God designed it, an holy and a blessed day: a day for the peace, and instruction, for the comfort and salvation of the world. So highly do we value its privileges, so inestimable appear to us its benefits upon the individual, domestic, and social condition, that there is scarce any thing within the range of the bounties of heaven, or of man's enjoyments, that we would bring into comparison with it. We trust, that it may ever be so esteemed: and we have sufficient confidence in the discretion, and in the religious principle also of this community, to hope, that they will refuse to encourage any thing, that shall even have a tendency to impair the associations, by which its sacredness, and as inseparable from this, its blessings are to be preserved.

CELEBRATION AT CHARLESTOWN.

On Monday, the 28th instant, the Two Hundredth anniversary of the settlement of Charlestown was celebrated in that place. A public dinner was provided at Massachusetts Hall, at one o'clock. At three o'clock the members of the Lyceum, invited agents and others assembled at the Town Hall, when a procession was formed which was escorted to Dr. Fay's Church by the Warren Phalanx. The exercises were commenced by Mrs. Hemans' Hymn "The Pilgrim Fathers," sung by a select choir. The other exercises were—Prayer by Mr. Jackson of the Baptist Church—Original Hymn, composed by Mr. Pierpont—Address by the Hon. Edward Everett—Doxology—Benediction.

The interest excited by the occasion was very great. That large house, including the aisles, was filled in every part, and very many were excluded by want of room.

The musical performances, which were executed with skill and effect, were an interesting part of the celebration. The Hymn, by Mrs. Hemans, beginning

"The breaking waves dashed high."

is probably familiar to most of our readers. The following is the one mentioned in the order of exercises, by Rev. Mr. Pierpont.

ORIGINAL HYMN.

Two hundred years!—two hundred years!
How much of human power and pride,
What glorious hopes, what gloomy fears,
Have sunk beneath their noiseless tide?

The red man, at his horrid rite,
Seen by the stars at night's cold noon,
His bark canoe, its track of light
Left on the wave beneath the moon,

His dance, his yell,—his council fire,
The altar where his victim lay,
His death song, and his funeral pyre,
That still, strong tide hath borne away.

And that pale, pilgrim band is gone,
That, on this shore, with trembling trod,
Ready to faint, yet bearing on
The ark of freedom and of God,

And war—that, since, o'er ocean came,
And thunder'd loud from yonder hill,
And wrapped its foot in sheets of flame,
To blast that ark—its storm is still.

Chief, sachem, sage, bards, heroes, seers,
That live in story and in song,
Time, for the last two hundred years,
Has raised, and shown, and swept along.

'Tis like a dream when one awakes—
This vision of the scenes of old:
'Tis like the moon when morning breaks,
'Tis like a tale round watch-fires told.

Then what are we!—then what are we!
Yes, when two hundred years have rolled
O'er our green graves, our names shall be
A morning dream a tale that's told.

God of our Fathers—in whose sight
The thousand years that sweep away
Man, and the traces of his might,
Are but the break and close of day—

Grant us that love of truth sublime,
That love of goodness and of thee,
That makes thy children, in all time,
To share thine own eternity.

The Address, by Mr. Everett, was one of the most interesting and powerful that we have listened to on any occasion. And we were glad to notice that its delivery, especially the latter half, was more characterised by that pleasing freedom and ease which belong to extemporaneous speaking, than those of his performances which we have before had the pleasure of hearing. For more than one hour and three quarters he commanded the entire attention of his audience, and was repeatedly greeted by loud and hearty bursts of applause.

Mr. Everett begun by stating that it was two hundred years, that day, since Governor Winthrop, in company with others, explored the Mystic River, to select a place for a permanent settlement. As he brought with him the charter of the colony, this may properly be called the founding of the State; and as this was the first settled of the New-England States, from this period may be dated the founding of New-England. Having alluded to the propriety of public celebrations of events of so much national importance, he proceeded first to give a brief outline of the history of the settlement of Charlestown.—And in the last half of the Address dwelt on topics of a general nature relating to the occasion.

In his historical sketch he referred to the abortive attempts made both by the Virginia and Plymouth trading companies, to establish colonies, and acquire gain by trading. The projects failed and their charters were given up. The honor of founding these colonies, which have since become a powerful and honored nation, was reserved for associations of private gentlemen, emigrating, and braving all the difficulties of the enterprise from religious motives. The *spirit of self-sacrifice* accomplished what the thirst of gain and commercial enterpize had abandoned as hopeless. He proceeded to vindicate the character and general conduct of the first settlers, and to show the injustice of those harsh and severe judgments which were frequently passed upon them. In our day, they are called somewhat intolerant: and admitting that they were so,—should we, had we lived then, have been less so? What examples of toleration had they in the Fatherland? Whatever were their faults, they at least maintained perseveringly, and successfully, the principles of Protestantism and true Christian liberty; which the dissenters of England, even with Lord Protector Cromwell at their head failed to do. In judging the conduct of the forefathers we should look at the grand outline of their undertakings, and not at the small defects and blemishes.

The charge of having treated the Indians with cruelty and injustice he successfully refuted. They lived with them, for the most part peaceably,—purchasing their lands, and not taking violent possession of them, as their charters authorized them to do. No, it is not true, as has been stated in the recent discussions in Congress, that an example for the late injustice to the Indians, is to be found in the conduct of the New-England fathers toward them. But even were it true, theirs was not a parallel case to the one now agitated. The Indians of two hundred years ago were wild and uncivilized men, living by the chase—and without settled habitations. The Indians, whom, in violation of repeated solemn treaties we are driving from their pleasant homes, are civilized, and Christian men, who expend more money of their annuities, in support of schools, than is raised by most similar portions of the community in any of the States, and who plead for their rights, in their own papers, in better English than is used by the high officers of our government.

The whole conduct of Governor Winthrop and his associates, and the first settlers of the country generally, would not only bear comparison, but stand honorably distinguished above that of those who were contending either for political or religious liberty in the old world. Two important principles they established and perseveringly maintained.—The independence of the individual churches; and the separation of Church and State. What was the state of these principles abroad? In England, Episcopacy succeeded to Popery. In France, Christian liberty had but an uncertain and shortlived existence, and in Holland, they fined and imprisoned those who vindicated and plead for these principles. They imprisoned Grotius, a man for whom, and for whom alone Holland will be remembered, long after the German Ocean shall have flowed over her dykes.

We cannot better represent the substance of the closing part of the Address, than in the words of the Boston Courier.

"In conclusion, while he gave to the revolutionary fathers who upon the opposite height bared their foreheads to the God of War when he descended in blood upon that altar for political freedom, he gave to the first settlers, to Winthrop and his associates, who came to seek religious liberty, the first reverence. He cheerfully accorded to succeeding generations the praise which belonged to them, he admired the indomitable perseverance with which they contended for the second charter, and for rights subsequently disputed, but he went beyond all these, behind all, and below all, to the foundation stone of the edifice, beneath which was nothing but the rock of ages. To the men of stern characters, to the women and children, who, surrounded by want and disease pined for the pleasant homes of England; who after their fields were chocked with their own dead, and there were not enough alive to attend the sick, dropped down, from week to week and from day to dsy, beneath the heat of the sun for the want of a cup of cold water, and whose dust mingled in the parched clay upon the very spot where the audience was assembled; who suffered and endured beyond any thing upon record, for *conscience sake*, but who succeeded in building up a Commonwealth unparalleled in the annals of humanity. He thought sufficient praise was not bestowed upon them, and for one, he could never quarrel with their rough ways, or look with contempt upon many of the trifles which they considered so important. It was ungrateful."

BISHOP HOBART AND DR. MILNOR.

It appears that some of the remarks of Dr. Milnor, before the Prayer Book and Homily Society in London, to which we lately referred, had a severe bearing on Bishop Hobart, of New York, as well as on the the Unitarians, and have called forth a letter in reply, from Bishop Hobart, parts of which we copy from the Centinel of Wednesday.

To the Rev. Mr. Milnor.

New-York, June 20, 1830.

Rev. and Dear Sir: A report of a speech which you delivered in the city of London, on the 5th of May last, at the meeting of the Prayer Book and Homily Society, has been published in several of our newspapers. In that speech, as reported, the following paragraph occurs:

"The Rev. Dr. Milnor, of New-York, who after adverting to the benefit which would result from the present institution, observed, that in America it was proposed by one of the Prelates of the American Episcopal Church to make an alteration respecting the lessons which were used, by having a smaller portion read than at present, and this proposal was no less than three years before the Conference, and was discussed by those who had been sent to the Conference from the different States. Upon its coming on for a decision he was gratified in saying that there was not a single person in favor of the proposed alteration of the venerable Prelate who brought forward the measure, and he rejoiced in saying that throughout America they now used the same Prayer Book and Homilies which were used by the Church of England, with the exception of some slight alterations that took place upon the declaration of independence in the United States. He certainly considered it was dangerous to touch and alter that which contained such sacred writings."

This paragraph, and indeed the entire speech, is calculated to produce the impression that "one of the Prelates of the American Episcopal Church" (I am the individual meant) stood *alone* in a rash and presumtuous attempt to 'touch and alter' the liturgy—and that you and the entire American Bishops and Clergy, actuated by a sincere and devoted reverence for this hallowed ritual, and marshalled yourselves against this daring innovator, and saved this "delightful service" from the rude hand that would have marred its beauty.

I am unwilling to believe that it was your deliberate design to produce these impressions.—For they are not warranted by *facts* known to you. You and I, too, under all variety of circumstances, and under no very unimportant differences in matters of *policy*, and I am afraid of *principle*, have been friends from early life. On your recent departure for England, I took leave of you as a friend; and our mutual expressions of feeling on this occasion were, I am satisfied, perfectly sincere. I was not prepared, therefore, to find that on one of your first public appearances in England, you had held up your Bishop and your friend in a light certainly not calculated to raise him in the good opinion of those whom you addressed.

I have reason to thank God that I have never been much tempted to consider, in the determinations of duty, what might or might not be *popular*; and the older I become, the more convinced am I that "it is a small matter to be judged of man's judgment." But I am not indifferent to that "good report" which, both from personal and official considerations, it is my duty to endeavor to preserve. My visit to England made me somewhat known there, and I am willing to think that I enjoy the good opinion of some distinguished individuals, whose friendship is as honorable as it is gratifying. A principal claim to that good opinion arises from the conviction of my consistent attachment to the Church, and especially its liturgy. It is the *tendency* of your remarks to deprive me of this claim. I must be permitted to prove that they are not warranted by facts.

Bishop Hobart here proceeds to refer to the journal of the General Convention of the Episcopal Church, and to quote from it a record of certain resolutions respecting an abridgement of the liturgy, proposed by himself to the House of Bishops, and by them unanimously adopted and recommended to the House of Clerical and lay Deputies by whom they were afterwards adopted by a very large majority.

These resolutions having met with some opposition, bishop Hobart thought it best not to urge their adoption at that time, and himself moved that it was not expedient *under existing circumstances* to adopt them. This motion of the bishop respecting his own former resolutions, with a perfect understanding of his motive, was adopted by both Houses.

Bishop Hobart, after stating in his letter to Dr. Milnor, that there was in fact no decision as to the abstract propriety of the proposed alterations, proceeds to give extracts from an address of his before the New York diocesan Convention of 1827, which show in a clear manner, the motives

for the first proposal of alteration, and the final motion for dismissing the subject.

He concludes with the following remarks.

The address from which the above extract is taken was delivered in your presence, and as well as the Journals from which the other extracts are made printed and published. I now beg leave to call your attention to these documents, because I think if they had not escaped your recollection, you would not have made the statements in your published speech. In that speech, you appear, I think at my expense, the high panegyrist of the Liturgy. I doubt not your attachment to it. But who most consistently displays a sacred regard for this invaluable ritual? The use of the book of Common Prayer before all sermons and lectures and of nothing but that book is bound upon us by our ordination vows and by the canons. You use this Liturgy, as it is *prescribed* in your *Church edifice;* but when you assemble your congregation in what is called your lecture room, before your sermon or lecture, you abbreviate the Liturgy, *ad libitum*, and use extemporaneous prayer. I judge not your conscience in this matter. But the individual who addresses you, uses before all sermons and lectures the liturgy, the whole liturgy and nothing but the liturgy. May I not ask, who evidences the most consistent attachment to it? The length of the service with you is no difficulty, for you think yourself at liberty when you judge proper to abridge it.

I think you have not done me justice before the English public, and that portion of the American community who may not be in possession of all the facts of the case. But, Reverend and Dear Sir, it will require stronger acts, than these, and often repeated, to extinguish the feelings of esteem and regard with which I am your friend and brother,

J. H. HOBART.

BRIGHTON FAIR.

A highly respectable citizen of one of the Western counties, who drives cattle to the Brighton market, recently expressed to us his regret at the evils arising from the present arrangements in regard to the fair at Brighton. As it is now managed, a good part of Sunday, is spent in buying and selling. The excuse offered, is, that the Monday's market must be supplied, and there is no alternative, but to b y and butcher them on Sunday.

It is a thankless office to fight against the customs of society. Nevertheless, when these customs are at war with the vital interests of the community, it is no question of doubtful disputation, with an honest man and a true patriot, what course he should pursue. We deny the premises that 'the Monday's market *must* be supplied,'—i. e. that there is any such urgency on this score, in the Monday's wants of the city, as to render it necessary, or even expedient to buy and butcher on the sabbath. We feel confident that we speak safely when we say, that not one in ten of our citizens would suffer any privation of comfort or convenience, if no fresh meat were ever brought to town on Monday. But even were it so, a good citizen will be willing to forego something (it cannot be much, except to the confirmed epicure,) for the sake of the peace and good morals of our neighboring villages.

The evil here alluded to, of buying and selling on the Sabbath, has, if we are rightly informed, greatly increased within a few years. From *present appearances*, we should be led to fear that Sunday, might become eventually, in fact, the principal day of sale. If those drovers who come into the market on Monday morning continue to find that some of their best sales are cut off, by the traffi of others on Sunday, they will have strong temptations to arrive earlier in market, and take their share of Sunday's sales. We will not however, yield to this fear. We will hope that the evil has arrived at its height. That the mass of substantial yeomanry, and other respectable citizens who buy and sell at Brighton, will so far maintain their respect for the sabbath, as to set their faces firmly against this encroachment, on the quiet and order of an institution, so conducive to individual happiness and the well being of society.

It has been frequently suggested, that much evil might be prevented by a change of the day of the fair. Whether any serious efforts have been made to accomplish this, we have never learnt.—And, what objections may be urged against it, we know not. That some evils, other than those already named, would be remedied, by fixing the day nearer the middle of the week, we are morally certain. We have more than once attended church in towns as you approach Brighton from the West, when the voice of the preacher was entirely overpowered by the bellowing of the passing droves of oxen, and the religious services temporarily interrupted. 'These things ought not so to be.' What are the objections to fixing on some other day,—say Wednesday, or Thursday,—as the day of Fair? Will some person, acquainted with the business inform us? If these objections consist, as we apprehend they do, principally in the difficulty of breaking up long established usages, then we shall not despair of a revolution that would conduce to the best interests of the community.

In our view it would be an undertaking highly honorable to those citizens who furnish the cattle for our market, to propose a consultation, of those who sell and buy,—at some large fair during the autumn, or at the next cattle show,—on the expediency of changing the day of the fair, from Monday, to some other part of the week. We hope and trust that this suggestion will be borne in mind by those of our readers who feel and regret the evils of which we complain.

Installation at Bangor, (Me.) On Thursday, the 24th ult. Rev. Benjamin Huntoon, late of Canton, in this State, was installed, as minister of the Independent Congregational Society in that town. The exercises were as follows:—Introductory Prayer and Reading of the Scriptures, by Mr. Everett of Hallowell; Sermon, by Dr. Nichols, of Portland; Installation Prayer, by Mr. Mason, of Castine; Charge by Mr. Frothingham of Belfast; Right Hand of Fellowship, by Mr. Everett; Concluding Prayer, by Dr. Nichols.

It is gratifying to learn that this new and flourishing Society have at length succeeded in establishing among them the regular ministrations of religion, of a character suited to their principles and wishes, and adapted to exert a favorable influence on the progress of free and independent inquiry and belief in that important section of the country.

Episcopal Election. Mr. Stone, Rector of the church at Charlestown, Kent county, Maryland, was, with great unanimity, elected Bishop of the Diocess of Maryland, at the late Episcopal Convention in that state.

Catholic Church in Hartford. This church which has been fitted up from the remains of the Old Episcopal Church, was consecrated, on Thursday the 17th instant, by Bishop Fenwick, of Boston.

RECENT PUBLICATIONS.

Extracts from Sermons by the late Rev. JOHN EMERY ABBOT, of Salem, Mass. *With a Memoir of his Life*, by HENRY WARE, jr. Boston: WAIT, GREENE & Co. 1830. 12mo. pp. 139.

Many of our readers, we hope, are familiar with the sermons of the late Mr. Abbot, sometime since published in this city. To such no recommendation of any of his writings will be necessary. The acceptableness of that volume with the public, has induced the publishers to issue the volume whose title we have given at the head of this article.

Of the extracts from sermons composing the substance of this little volume, we may say, with equal truth what was said in the Christian Examiner, of the other volume as a whole—

"'They are characterized by simplicity, purity, and freedom from pretence. His language is the natural expression of a mind intent on a great object; such as recommends itself to every reader of taste, while it is perfectly intelligible to the humblest. For these and kindred excellences, the volume will readily find its place, with the most esteemed and useful practical writings.'"

The Advertisement prefixed to this volume, in speaking of the articles that compose it, says they have been selected,—

"Not from any preference of these over the sermons, but because this little volume may be more easily obtained and widely circulated. We can now confidently offer it to those 'who are engaged in the cultivation of the religious character, and solicitious for the means of advancing themselves in the peculiar temper of the gospel,' for to such we are now sure it will be acceptable. They will find their religious affections enkindled, their devotional taste elevated, and their religious character improved, by the rational, serious and evangelical spirit which distinguishes these pages, as it did the whole life of their author."

AN ADDRESS, delivered at Ipswich, *before the Essex County Lyceum, at their First Annual Meeting*, May 5, 1830. By DANIEL APPLETON WHITE. Salem: 1830.

This first Address, before an institution, destined, we believe, to prove one of the greatest utility to the county, was delivered by its President. An outline of the course of remark is thus modestly stated, at the commencement.

"In this Introductory Address, nothing more will be attempted, than to offer some remarks upon the design of Lyceums, their leading objects and advantages, the value of knowledge, the importance of education, especially self-education; and to glance at a few of the great variety of topics, which may be usefully discussed or investigated in these institutions."

This outline was ably filled up. The Address abounds with valuable instruction, and must have been listened to with great interest.

A valuable Appendix of twelve pages in fine type is added. The whole will prove a highly instructive and important document, and is earnestly recommended to the notice of those persons of active minds who are now engaged in the formation of Lyceums in their respective towns.

SUMMARY.

The *Christian Examiner* and *General Review* for July is this day published, and contains the following articles;—1. Immortality of the Moral Powers. 2. Early Religious Instruction. 3. Memoir of Dr. Payson. 4. Libraries. 5. Criminal Law. 6. Nature and Extent of Inspiration. 7. Retribution.

Independence. On Monday the 5th inst. the anniversary of our National Independence will be celebrated in this city, and various other places. The public oration in this city will be delivered at the Old South Church at 12 o'clock, by the Hon. Alexander H. Everett.

The government of the Massachusetts Society for the Suppression of Intemperance, have engaged the Boston Band, consisting of twentyone musicians, to play upon the Common, on the afternoon of Monday, July 5th, from half past three to eight o'clock.

House of Reformation. A very interesting examination took place on Thursday, of the inmates of the Juvenile House of Reformation at South Boston. Our limits do not permit us to speak of it this week with the particularity we intended.

Bank Robbery The Branch Bank of the United States, in this city, has advertised John Fuller, the second Teller thereof, as having absented himself with about $40,000 in Bank Bills. The Bank has offered $2000 reward for the arrest of Fuller, so that the whole property be recovered, or a proportionate reward for any part—or $500 for said F., on his commitment to any jail in the U. S. *Pal.*

Boston and Lowell Rail Road. A meeting of the subscribers to the stock of this rail road was held on Monday last in pursuance of notice given in conformity with the terms of the charter. It was found that the whole number of shares subscribed was three hundred and seventy. It being a condition of this subscription that the same should be void unless on or before that day seven hundred and fifty shares should be subscribed, the subscription was of course abandoned.

It being ascertained that the subscription had proved nugatory, the gentlemen named in the act of incorporation assigned the charter to the proprietors of the Locks and Canals at Lowell, by whom we presume measures will be taken for constructing the rail road. The company consists of gentlemen who have discernment enough to discover that independently of the benefits of this road to their property in Lowell, it cannot fail under proper management to produce a handsome income on the cost. We believe the time is not far remote when the property in this road, which the timidity of capitalists has deterred them from taking at par, will be found one of the most profitable investments of capital in this part of the country, and when the same individuals who have been afraid to take the stock at par, will be glad to purchase it at a liberal advance. *Dai. Adv.*

Essex Convention of Teachers. A large proportion of teachers, now engaged in schools in the County of Essex, assembled at Topsfield on the 23d inst. Excepting a recess for an hour, the exercises continued with intense and increasing interest from 10 o'clock, A. M. till 5 P. M. They consisted of an exhibition and explanation of apparatus, Geological specimens and improved modes of teaching for Common Schools, interesting statements from several of the teachers present, animated discussions, and warm and unanimous recommendations of the apparatus and improvements proposed by Mr. Holbrook. *Patriot.*

Living Ex-Governors in New Hampshire.—Messrs. Smith, Plumer, Woodbury, Samuel and John Bell, in Rockingham county; and Messrs. Pierce and Morrill, in the county of Hillsborough.

A singular scene took place in the Legislature of Rhode-Island, on Sunday last. At the last session, Mr. E. R. Potter took advantage of his privilege as a member to abuse Mr. Hallett, the Editor of the Providence Daily Advertiser, who was present reporting the proceedings. At the session last week Mr. Potter continued his attacks in a gross and violent manner, whereupon the House allowed the Reporter to reply upon the spot. *Cour.*

New York Cabinet. This publication has now assumed the name of the "New York Cabinet of Religion, Education, Literature, Science and Intelligence." It is to be edited by Rev. John N. Maffit, of the Methodist Church, and published every Saturday, with printed covers in 8vo. form. As often as once a month it is to be embellished with engravings descriptive of remarkable natural scenery, or of the portraits of eminent men.

Emigrants. We have obtained from the Mayor's Office a statement of the number of emigrants who have arrived at this port from Great Britain and Ireland between the 1st of Jan. and the 25th of June, 1830, viz.

From England,	6462
Scotland,	657
Ireland,	1267
Total,	8386

The whole number of emigrants and *other* passengers arrived at this port from all foreign countries, during the year 1829, was 16,064. In 1828, 19,028. Emigrants arrived at Quebec in 1829, 17,000. In 1828, 12,500. *N. Y. Jour. of Com.*

The several members of the family of Robert Emmet, Esq. of New-York were seized with violent sickness about the same time on Saturday last, without any apparent cause. A chemical analysis showed that an attempt had been made to destroy them, by mingling arsenic with their food. A mulatto man, formerly a servant in the house, has been arrested.

The United States ship Boston went to sea from New York on Tuesday last, bound to Algiers. The Journal of Commerce says,

"The United States ship Boston, which is expected to sail this day for Algiers, and the Concord which will proceed to the Mediterranean after landing Mr. Randolph, Minister to Russia, are intended to relieve the sloops of war Warren and Lexington, which have now been on that station for more than three years. The frigate Brandywine is also destined to the Mediterranean, after her return from the West Indies, to take the place of the Java. The squadron will then consist of the Brandywine and Constellation, frigates, the Ontario, Fairfield, Boston and Concord, sloops of war."

Masonic Trials. We learn from Lockport N. Y. that the trial of Ezekiel Jewett had not terminated on the 17th inst. The accustomed difficulty was experienced in obtaining testimony. Orasmus Turner, the man who assisted in preparing the Fort for Morgan's reception, (*and who was recently appointed to take the Census for Niagara county,*) refused to answer three questions, for which the Court imposed a fine of $250, and ordered him imprisoned 30 days for each contempt. Bruce and Whitney refused to be sworn, whereupon the Court added 30 days to the imprisonment of each, and imposed a fine of $250 upon Whitney.

[Since the above Mr. Jewett has been acquitted.]

Three-fourths of the passengers in the Anacreon at Norfolk, from Liverpool, are said to be British *Paupers*. She had 166 passengers. It appears by the statement of Mr. Duggan, an Irish gentlemen, a passenger, that this is not an accidental affair. *Pall.*

The crop of wheat, rye, corn and oats, is abundant in Georgia. Wheat, said to be at 50 cents, and corn, in some places, 12 1-2 cents per bushel.

From Europe. English papers to May 20th have been received at New York. The health of the King was improved. Hopes were entertained of his "restoration to a convalescent state."

The London Courier of the 19th May says;—

"The American Minister has had several conferences with the Earl of Aberdeen, respecting important commercial relations between the United States and this country, the West Indies," &c.

Letters from Rome state that the mother of Napoleon Bonaparte had met with an accident, which would probably prove fatal. There is much speculation as to the manner in which her immense wealth would be disposed of.

Greece. We collect the following remarks respecting Greece.

"It is stated that the Greek Senate has recognized as Sovereign the Prince of Saxe Coburgh, by adopting the protocols. The proclamation of the Count Capo D'Istria announcing the appointment of the Sovereign, excited everywhere a sensation of joy. The French troops in the Morea had received orders to be in readiness to march. It was said that their destination was to receive from the Turks the citadel of Athens, and the fortresses of Negropont and Carysto, which come within the newly defined limits of the Grecian State."

France. The London papers of May 19th give the following as the substance of an extraordinary express from Paris, from which it appears, that the French Chambers of Deputies has been dissolved. The Royal ordinance is to this effect.

Charles, &c. We have ordained as follows:—

Art. 1. The Chamber of Deputies is dissolved.

Art. 2. The Electoral Colleges are convoked in the whole kingdom. Those of the arrondissements, and those of the departments which have but one College, for the 23d June, 1830; the Departmental Colleges for the 3d of July; and the College of the Department of Corsica for the 20th of July.

Art. 3. Conformably to Art. 6 of the Law of 2d May, 1827, and Art. 22 of the Law of 2d July, 1828, the Prefects shall publish the present Ordinance immediately after receiving it. They shall open the register of reclamations, shall cause the electoral list to be again posted up, and shall publish the table of corrections within the time prescribed by the Law of the 2d July, 1828.

Art. 4. The operations of the Electoral Colleges shall proceed as regulated by the Royal Ordinance of 11th October, 1820.

Art. 5. The Chamber of Peers and Chamber of the Deputies of the Departments and convoked for the 3d of August next.

Art. 6. The present Ordinance shall be in force in the Departments from the day on which it shall have been registered at the Prefecture, conformably to Art. 4 of the Royal Ordinance of the 27th Nov. 1826.

Art. 7. Our Minister Secretary of State for the Home Department is charged with the execution of the present Ordinance, which will be inserted in the Bulletin of the Laws.

Given at our Palace of St. Cloud, the 16th of May of the year 1830, and the 6th of our reign.

(Signed) CHARLES.

By the King,

The Minister Secretary of State for the Home Department, MONTBEL.

Liberia Herald. We have just received the second number of the Liberia Herald, a quarto news sheet, whose publication was commenced at Liberia, in March. It is published monthly at the Colonial press, by John B. Russwurm.

Among other statements of interest, this paper gives some account of the state of the Slave Trade on the coast. No less than *eleven* slave vessels, seized by the British cruisers, were waiting at Sierra Leone, for the sitting of the court, to determine in regard to the legality of their seizure. Great, and we should think just complaint, is made of the delay of the courts, which proves fatal to multitudes of the poor slaves, who remain confined to the vessels. Six or seven deaths occurred among the slaves daily.

MARRIAGES.

In this city, Mr. Samuel Pratt to Miss Elizabeth Pratt.

On Monday evening, by Rev. Dr. Lowell, Mr. John Walton to Miss Sarah G. Allen, daughter of Mr. John Allen.

In Charlestown, on Sunday evening, by Rev. Mr. Walker, Mr. William Johnson to Miss Nancy B. Gage.

In New Bedford, Mr. Henry H. Hatch to Mr. Eliz. abeth H. Swift.

In Minot, Mr. George C. French, merchant of Portland, to Miss Clarissa, daughter of Hon. Asaph Howard.

In Bath, Jonathan Smith, Esq. to Miss Hannah Payson.

In Bluehill, Me. Mr. Varnum Stevens 2d, formerly of Andover, Mass. to Miss Lucy Osgood, of the former place.

In Portsmouth, Mr. George Wm. Gordon, of Boston, to Miss Catharine P. Sleeper.

In Providence, on Monday evening, Capt. Wm. R. Bowers to Elizabeth, daughter of Capt. Samuel Wheaton, all of P.

In New York, Lieut. Theodosius Bailey, of the U. S. Navy, to Miss Sarah Ann Platt.

DEATHS.

In this city, Mr. Jeremiah Belknap, aged 71; Mrs. Ann Louisa Greene, 39; Miss Bridget C. Wigglesworth, 29.

In Charlestown, Mr. David Bonner, aged 25, formerly of Boston; Mr. Ammi Cutter, aged 78—He was at the battles of Lexington and Bunker Hill

In Medford, on Friday evening, 22d inst. Miss Frances Boot Thwing, aged 22, youngest daughter of Mr. Jas. Thwing, of this city.

In Danvers, Mrs. Lydia Walcutt, wife of Deacon Jonathan Walcutt, aged 73.

In Abington, Mr. Cyrus Hunt, aged 24, son of Capt. Thomas Hunt.

In New-Bedford, Capt. Constant Norton, aged 68.

In Edgarton, Mr. Noah Norton, aged 78.

In Leicester, Edwin A. Watson, aged 18, son of Mr. Robert W.

In Portland, Miss Frances A. daughter of late Josiah Paine, Esq. 15; Capt. Thomas Patterson, aged 31.

In Charlestown, N. H. Mr. Jesse Watts, aged 97, a revolutionary soldier, and a native of Haverhill, Mass.

In Milton, N. H. widow Patience Clements, aged 101 years and 6 mos.

A. U. A. TRACT—No. 37. *(First Series.)* "Practical Infidelity briefly considered in reference to the Present Times," being Tract No. 37, of the First Series of the American Unitarian Association, this day published at the Depository, 135 Washington Street. pp. 20.

The publication of the Annual Report has been delayed by the necessity of preparing a report of the addresses made on the anniversary. It will probably be issued next week. GRAY & BOWEN,
July 1. General Agents, A. U. A.

UNITARIAN ADVOCATE.—This day published, by LEONARD C. BOWLES, 124 Washington Street, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen.* Vol. II.—No. 1.—(New Series.) For July, 1830.

CONTENTS.

Religion, illustrated by a comparison of it with other qualities and objects—No. 3.—Methods of exhibiting religion; Discordant opinions of Messrs. Green and Duncan, Miller and Stuart, on the efficacy of Creeds, as safeguards to Orthodoxy; Simplicity in religion; To a clerical friend, departing in a storm—Original poetry; Our Saviour's temptations in the wilderness; Memoirs of Rev. Edward Payson, D. D. Portland, 1830; The Holy Spirit, not a person—Mr. Hamilton's Lectures; Unitarian Dedication and Ordinations.

JOURNAL OF EDUCATION.—Just published by CARTER & HENDEE, corner of Washington and School-streets, the "*American Journal of Education, and Monthly Lyceum,*" Vol. I. No. 5., for July, 1830.

CONTENTS.

A Grammar of Elocution; University of London; Black Tablets; Dyspepsy Forestalled and Resisted; Spelling; Infant Schools in Maine; The Claims of English Composition as a Branch of Education; Lectures to Teachers; Anecdotes of Scholars; Analysis of Books received in the month of June. July 3.

ATHENEUM—*(Third Series.)* Just published by JOHN COTTON, 184 Washington Street '*The Atheneum, or Spirit of the English Magazines,*' Vol. IV.—No. 7, for July 1, 1830. Embellished with two elegant whole length Portrait Figures, in Evening Dresses.

CONTENTS.

The Port of Venasque—A Scene in the Pyrenees; Specimen of an Irish School; The Painter; My Home is the World—By Thomas Haynes Bayly; Specimens of German Genius; Alice Morrison, Sketches of Contemporary Authors, Statesmen, &c. No. XIV.—James Hogg; I'd be a Rothschild; Noctes Ambrosianæ; The Latest London Fashions—Evening Dresses.—(*With a Colored Plate.* July 3.

BOOKS FOR UNITARIAN SUNDAY SCHOOLS. WAIT, GREENE & Co. have now on hand a complete assortment of Books for Sunday Schools. In addition to the general catalogue which they issued a short time since, they have received a variety of Books of this character from London, which together with many others recently published, will form as good an assortment as can be found in any place.

The Sunday School Hymn Book.

W. G. & Co. are publishers of this standard work, and also of all the publications of the Boston Sunday School Society; and also of the Trustees of the Publishing Fund. 3t. June 26.

MR. HAMILTON'S LECTURES. "Reasons for the Unitarian Belief, plainly stated in nine Lectures, by LUTHER HAMILTON, Minister of the First Congregational Society in Taunton." This work is just published in this city, and may be obtained at this office. Somewhat of the spirit of the work will be learnt from the following motto.

"He that believes without having any reason for believing, may be in love with his own fancies, but neither seeks truth as he ought, nor pays the obedience due to his Maker, who would have him use those discerning faculties he has given him to keep him out of mistake and error."—*Locke.* June 26.

EXTRACTS FROM ABBOTT'S SERMONS, [*a new Edition.*] WAIT, GREENE & Co. 13 Court Street, have just published, a vol. of '*Extracts from the Sermons of the late John Emery Abbott of Salem,*' with a memoir of his life, and extracts from his Journal kept in Havana; by Rev. Henry Ware, jr. of Boston.

The rapid sale which the volume of Sermons has had, has induced the publishers to prepare a volume which will contain a most valuable part of the whole work, and be afforded so low, that it may be within the reach of *Families, Teachers, and Sunday School Libraries.*

N. B.—A few copies of the 8vo. edition of Abbott's Sermons are on hand. 6t. May 22.

NORTH AMERICAN REVIEW, for July, 1830. This day published by GRAY & BOWEN, corner of Washington and School-streets. No. LXVIII.

CONTENTS.

Art. I. Joseph II. of Austria
Briefe von Joseph dem Zweyten, als characteristische Beitrage zur Lebens-und Staatsgeschichte dieses unvergesslichen Selbstherrschers. Bis jetzt ungedruckt.
Art. II. Tone of British Criticism
American Literature. An Article in the 99th Number of the Edinburgh Review.
Art. III. Asylum for the Blind
An Act to incorporate the New-England Asylum for the Blind. Approved, March 2d, 1829.
Art. IV. German Association of Naturalists and Physicians
Berichte uber die Versammlung Deutscher Naturforscher und Aerzte in Heidelberg, in September, 1829. Von F. Tiedemann und L. Gmelin.
Rede, gehalten bei der Eroeffnungder Versammlung Deutscher Naturforscher und Aerzte in Berlin, am 18ten September, 1828. Von Alexander von Humboldt.
Art. V. Villemain's Miscellanies
Melanges Mistoriques et Litteraires, par M. Villemain, Membre de l'Academie Francaise.
Art. VI. Politics of Mexico
1. Manifiesto del General Antonio Lopez de Santa Ana a sus conciudadanos.
2. Manifiesto del Gobernador del Estado de Mexico ciudadano Lorenzo de Zavala.
3. Acta del pronunciamiento de la gran Mexico, por el restablecimiento de la constitucion y las leyes.
Art. VII. Sunday Mails
Report of the Committee of the House of Representatives of the United States on Post-Offices and Post-Roads, to whom we referred the Memorials for and against prohibiting the Transportation of the Mails and the Distribution of Letters on Sunday.
Art. VIII. Moore's Life of Byron
Letters and Journals of Lord Byron. With notices of his Life. By Thomas Moore.
Art. IX. Tales of the North West
Tales of the North-West, or Sketches of Indian Life and Character, by a Resident beyond the Frontier.
Art. X. Stewart's Moral Philosophy
The Philosophy of the Active and Moral Powers of Man. By Dugald Stewart.
Art. XI. Griesbach's New Testament
The New Testament in the Common Version, Conformed to Griesbach's Standard Greek Text.
July 1.

NOTICE. LIBERAL PREACHER. It is now three years since the Liberal Preacher was first published, and upon commencing the fourth volume the Editor and Publisher gratefully acknowledge the gratifying patronage which it has received, and assure the subscribers and the public that no pains will be spared to render the work worthy of approbation and support.

The Liberal Preacher is a monthly publication of sermons by living ministers of the Unitarian denomination. It is designed to recommend the truths, and promote the influence of the gospel, by giving the public access to the pulpit writings of a class of Christians, whose views are believed to be scriptural, and their productions, serious and profitable; and at the same time, to correct the prejudices and misrepresentations with which their name and their tenets are associated in many minds. At this end it aims, by simply presenting specimens of the doctrinal and practical sermons of Unitarians, and leaving them to speak for themselves. The work will be supplied by writers of the highest professional standing.

TERMS.

I. A number is published the first week of every month, and will contain one long, or two shorter sermons.

II. Price, One Dollar a year—(exclusive of postage) to be paid in advance.

III. *Five* or more persons uniting, and forwarding their subscriptions, may receive the work for the year at *eighty cents.*

IV. Applications to be addressed (post paid) to either of the Publishers, L. C. BOWLES, No. 124 Washington Street, Boston, or J. & J. W. PRENTISS, Keene, N. H. June 26.

LIBERAL PREACHER, *for July.*—Just published by L. C. BOWLES, 124 Washington-Street, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for July, 1830, containing a Sermon by the Rev. W. H. FURNESS, of Philadelphia,—On "*An Apology for the Jews,*'—from Luke xxiii. 34. July 4.

SWAIM'S PANACEA, for the cure of Scrofula or King's Evil, Syphilitic and Mercurial Diseases, Rheumatism, Ulcerous Sores, White Swellings, Diseases of the Liver and Skin, General Debility,—And all diseases which originate from impure blood, and where the constitution has been broken down by the use of Mercury, Arsenic, &c.

In order to make fully known in what estimation Swaim's Panacea is held by the medical profession, the proprietor subjoins certificates, from gentlemen who in their private as well as public characters, are deservedly ranked among the most scientific of the profession. The public, as well as the proprietor of the Panacea, owe much gratitude to the gentlemen who have thus testified in its favour—their reccommendations have occasioned its use in various cases of inveterate corruption of the blood, *uescending to the second generation* which otherwise would have destroyed valuable lives. Their humanity and disinterestedness in promoting the currency of a medicine found to be of such great benefit to the human race, without regard to its original ownership, claims the grateful admiration of a beneficent public.

This medicine has the singular fortune, a just tribute to its great merit, of being reccommended by the most celebrated practitioners of medicine in the United States and elsewhere; whereas not one of the spurious mixtures made in imitation of it, has the least support from the medical faculty. This fact offers an argument so plain and conclusive, that it needs only to be mentioned to enforce conviction.

The false reports concerning this valuable medicine, which have been so diligently circulated by *certain Physicians*, must have their origin either in *envy* or in the mischievous effects of SPURIOUS IMITATIONS. *I leave the public to judge for themselves.*

I pledge myself to the public and give them the most solemn assurances, that this medicine does not contain mercury in any form whatever.

CERTIFICATES.

From Dr. N. Chapman, professor of the Institute and Practice of Physic and Clinical Practice in the University of Pennsylvania, President of the Academy of Medicine of Pennsylvania, &c.

I have within the last two years had an opportunity of seeing several cases of very inveterate ulcers, which having resisted previously the regular modes of treatment, were healed by the use of Mr. Swaim's Panacea; and I do believe from what I have seen, that it will prove an important remedy in scrofulous and mercurial diseases. N. CHAPMAN, M. D.

From Dr. W. Gibson, professor of Surgery in the University of Pennsylvania, Surgeon and Clinical Lecturer to the Alms House, Infirmary, &c.

I have employed the Panacea of Mr. Swaim, in numerous instances within the last three years, and have always found it extremely efficacious, especially in secondary syphilis and in mecurial disease. I have no hesitation in pronouncing it a medicine of inestimable value. W. GIBSON, M. D.

From Dr. Valentine Mott, professor of Surgery in the University of New York, Surgeon of the New York Hospital, &c.

I have repeatedly used Swaim's Panacea, both in the Hospital and in private practice, and have always found it to be a valuable medicine in chronic, syphilitic and scrofulous complaints, and in obstinate cutaneous affections. VALENTINE MOTT, M. D.

☞ Price $2 per bottle. For sale by JONATHAN P. HALL, jr. No. 1 Union Street. 3m. June 12.

SELECTED POETRY.

The lines here given, under the title 'Hebrew Melody,' are from a work, a second edition of which has recently been published in England entitled 'The last of the Plantagenets.' We are told that one of the prominent actors in the story is a Jewish Rabbi; from whose daughter the narrator is supposed to have learnt it.

HEBREW MELODY.

Thine heart is sad, thine heart is sad,
And thoughts of sorrow vex thy soul;
But Judah's God can make thee glad,
And burst the clouds that round thee roll:
The broken spirit shall be whole,
And light and joy arise on thee,
To end thy dark captivity.

For all things own His wondrous sway
In heaven, or earth, or ocean wide;
And sun and shower, and night and day,
Praise Him as their almighty guide:
E'en the cold grave in vain would hide
Our sins and sorrows from His sight
Whose arm is Power,—whose eye is light!

The sun-blight, and the sickening moon,
And hurtful demons He shall chase;
Then, fear not, since the Lord shall soon
Awake thy tongue to gladsome lays;
Tuning thine heart unto His praise,
And from his treasured blessings shed
A double portion on thy head.

Soon shall the wintry storms be o'er,
And all the floods and rains be past;
The vines shall blush with grapes once more,
And flowers upon the earth be cast:
And for the sad and howling blast,
Our land shall hear the turtle's voice
And the glad time when birds rejoice.

Yes, He hath said the day shall come
When Zion shall in glory reign,
When shouting to their beauteous home
Her scattered tribes shall march again;
When, from the mountain to the plain,
Shall Salem's banner be unfurl'd,
And David's sceptre—rule the world!

THE FLOWER OF THE DESERT.

Flower of the desert! lone as thou art fair!
No fountain pours its coolness by thy side;
Yet perfume floats around thee, and the glare
Withers not thee where none else can abide.
Thou grateful seem'st that life to thee is given,
Nourish'd by dews and beams and airs from heaven.

Bright in thy solitude, thy leaves unfold,
Breathing sweet welcome to the matin ray;
Thy rainbow beauties, though no eye behold,
New radiance gather till the closing day.
When stars arise, how graceful bends thy head,
Patient to wait the dews that heav'n may shed!

Meek in thy solitude, thou dost not deem
That winds and showers were sent for thee alone;
For wand'ring gales oft visit thee that teem
With foreign fragrance, richer than thine own,
And whisper tidings of a genial clime
Where groves and gardens flourish in their prime.

A soul there is, as pure as thou and rare;
'Midst heartless crowds in solitude she dwells;
Conscious that kindred spirits breathe afar,
And cheer'd by that prophetic hope which tells
That flowers shall spring where now no promise shows,
And e'en this desert "blossom like the rose."

Monthly Repository.

MISCELLANEOUS SELECTIONS.

MOORE'S LIFE OF BYRON.

We have not yet found time to read this work. But we have glanced over a review of it in the Western Monthly, in which we find some things that we like.

BYRON'S QUALITIES.

"He would probably have been, under any circumstances, however favorable, a man to whom a good and considerate father would not have dared to trust the keeping of the happiness of his daughter; with whom no judicious friend would have wished to have made a voyage round the world in the same cabin. But under better training, and more fortunate circumstances, he would have been in the main a good and respectable man; subject to alternations of predominant good feeling and purpose, and bad; to compunctious meltings and repentance, to transient reforms, and transitions down the proclivity of his propensities. But a deep sense of self-respect, and the necessity of the observation of the conventional morals and opinions of society—along with the influence of the moral sense, and the persuasion of a retributive existence in the world to come, would have formed him such a man, as the world would not only have called good, but perfect. His column would have been as lofty, as the means and the pride of his descendants could have supplied—and it would have been all scored with eulogy from apex to base.—His poor widow would have walked amidst the supporters of her train, remembering a hundred things, of which she would not wish to recount one; and receiving to the truth of the letter condolence and tears for her irreparable loss."

DISADVANTAGES OF BIRTH AND EDUCATION.

"Poor Byron! He may be pitied, if not excused. He was born with the transmitted germ of talent on his father's side, but accompanied with pride, voluptuousness and self-will, in the highest degree. From his mother he inherited capriciousness, an ungovernable tide of passion, and the most violent extremes of temper. The combination was labelled with a broad seal of his own individuality—uniting all these fierce extremes of temperament by concentration—stubborn perseverance in his purpose, and a certain perverse self-control, producing as singular a commixture, as original and non-descript a whole, as perhaps ever had been called by the complex term man.

"His father—a professed and beggared profligate, married the mother of the poe, avowedly for her money; and soon, also, beggared her. They quarrelled, and separated; though Mrs. Byron most unequivocally loved the abandoned and heartless wretch, to the end of his career. Under such auspices, with such a temperament, and under the influence of such examples, he was born. The trainings of the latent and unfolding mischief of his nature were constantly modified by the weak fondness of a mother, as uncontrolable, as a lioness licking her cubs; vibrating from the extreme of maternal tenderness to that of fury and rage, without apparent motive or cause.

"Such he had been, the nursling of chance, poverty, capricious and misguided fondness, under one master to-day, and another to-morrow; floating at the direction of his passions, without pole-star, or haven, when he succeeded to a title and the estate of Newstead Abbey, with an example transmitted along with that inheritance, of an influence as malign, as that from his father. His mother, for reasons, that do not appear, received a royal pension of £300 a year; and influences, directly opposite to those of his former poverty, and still more pernicious, those of wealth, and pride of birth, and the cringing homage of dependants, and the more seductive, because more concealed, homage and flattery of the world, began to breeze in the sails of the young adventurer.

"We pass over the indiscretions of his wild and ungovernable, though doatingly fond mother, over his quarrels and reconciliations, over his letters and early poems; all, however, marked with his distinctive character, and containing palpable indications of what he was one day to be."

We have no delight in dwelling on the faults of men, and we quote the following passage, not to depreciate the man, but chiefly as an aid in the understanding of another passage which we have extracted.

"About this time a scene is recorded between him and his mother, equally burlesque, and disgusting. She had allowed something in his deportment to work her temper to a perfect phrensy. She had before interfered between him and his masters, to the extreme of unmanageable folly. She had before, in her paroxysms, spoken of him by the appellation 'the lame brat.' She now 'threw the poker and the tongs at him,' and was in a perfect fury. He eloped, and fled to London; and in a witty letter describing the scene, shows himself to us in a light as unamiable, as in any other epoch of his life.—That is an admirable precept of the Jewish code, which forbids children by implication to disclose the failings and follies of their parents. That child must already be on the declivity towards the abandonment of all good, who exposes the weaknesses and vices of a parent, be the circumstances of provocation what they may. The relation is so sacred, and the obligations of such a peculiar delicacy, that the moment we hear a child speak slightly of a parent, under any circumstances, we instantly sink him many degrees in the scale of our estimation."

REFORM A RAKE!

This passage, especially the closing part, contains some sentiments which, like daggers, we hope will strike home to the hearts of those ambitious mothers, who thus tamper with the happiness and virtue of their children.

"We have only space to advert to the second great epoch in his life, that of his marriage. No lady in England could be ignorant of his character, nor of the nature of his frequent *connections*, of which Moore speaks with such a polite and well bred whisper.—He offered himself to Miss Milbanke, an heiress, of sufficient wealth to retrieve his fallen fortunes, though he affects to view that circumstance as a matter about which he made no inquiry, and had no concern. He had been told, when dragging himself like a ship-wrecked and water-logged vessel from the winds and waves of the ocean of debauchery, in which he was plunged, that 'marriage alone could save him.' First thoughts are said to be best, and they generally are so. Miss Milbanke was well, and was afraid to risk the chance of not being better. She was a paragon—an heiress and a beauty. She was an only child; and was every thing to her parents. She refused the great poet; but it was a shrinking kind of refusal, leaving future chances open, by granting him the privilege of a correspondence; and they corresponded. But, no doubt, in such a heart as that of Byron, the shaft of refusal rankled. We question, if ever mortal was refused, who had any of the customary measures of human nature in him, who did not remember it, without the necessity of putting the incident in his calendar.

"Byron cooled his rage and his passions by plunging once more into the slough; and the escape valve of his burning thoughts was in song. Another and another of the hard dilemas of transgressors followed; and he veered his harrassed and hackneyed nature once more towards the harbor of matrimony. There can be no doubt, that he was aware, just what influence his overwhelming reputation as a poet, had upon the mind of Miss Milbanke. No doubt he had keenly analyzed, with but too deep an acquaintance with the subject, the motives, which lead ladies, and these paragons of virtue in particular, to look with an eye of favor upon those polluted wretches, called rakes. He knew well how mixed motives deceive us all; and make us put actions to the credit side of our balance with virtue, that really belong to the other side of the ledger. He could not but suppose, that the daughter and the mother had discussed, and weighed him in the privacy of their dressing room. Although they may have had but very inadequate ideas of the general irritability of poets, and of the particular fierceness of his temper and passions, and his want of self-control and amiability, yet it is hardly supposable, that they had not heard of some of the many memorable passages between him, his mother and friends, which must have thrown light or rather darkness, upon their estimates of him.—Certain it is, they must have known him an abandoned and notorious rake. To partake the renown, and *to share the title*, and to reform the rake; *hoc nomine pretexit culpam.* These were probably the avowed motives for inducing the daughter, on a second application, to relent. He had been refused by another lady, whose name does not appear; and to a friend he remarked, as he renewed his successful suit, "you see it is to be Miss Milbanke after all." Before one particle of pity is bestowed upon this lady, to all appearance a coldly virtuous, and most accurately clever, discreet and decorous personage, let it be remembered, that every mother, and every daughter, who consents to such a proposition, instead of having a right to lay the unction to their souls, that their chief motive is the Christian one *to reform a rake*, ought to put it to a very different motive, which we choose not to name; and, at any rate, according to all human chances, they ought to have calculated, that there was scarcely another alternative, than that of misery for life, and a reduction of the wife to the husband's scale of morals, or a quick separation, like that, which retrieved, as far as it might be retrieved, the guilty error of Miss Milbanke. Reform a rake! It were, as if a lady in her pride should fasten her skiff to a steam-boat, and expect to guide it against steam and current by her single rowing.—Every mother and every daughter, who put themselves in this glorious arena of reformation, have a right to calculate the result, which followed in the case of this marriage, as the most fortunate, that can befal them."

BYRON'S POETRY.

The review to which we have referred, speaks thus of Byron's Poetry.

"Byron wants but one attribute to have made his verses inimitable and immortal.—Lamartine, with less genius and less invention, and less interior resources, thrills the heart with the holy influences of religion, added to his other resources. There can be no enduring and immortal verses, which do not take immortality and eternity, and the hope of another life, and the affections, which are generated by that hope, and which run out towards it, into the account. The ancient theogony assigned to the muses an origin from Jove. Milton has proved what chords sound from the lyre, which is tuned with the songs of Zion. Byron is all of the earth. No hope of holier intimacies, purer affections, and more elevated modes of existence, open for him a vista into the eternal regions of those, who truly and greatly live in a better world. What songs would have been those of Byron, if he had possessed the endowment of Milton, superadded to his own."

BYRON'S LETTERS.

Of Byron's Letters, the reviewer says:—

"The letters are the brief, witty, hurried, lazy careless and cursing letters of a profligate lord. They are full of stars, breaks, inuendoes, initials, and the *cognoscenti* and slang style of high life, and the 'fancy,' and the knowing ones. We are perfectly aware, how many American noodles and literary dandies will strive to imitate Lord Byron in these ridiculous particulars. We prophecy, that within the year fifty thousand letters will be written, full of short and hurried passages, very flippant, and dull and lazy and full of stars and initials, and the *cognoscenti and slang style* of the fancy—under a full impression, that to do this, is to become Lord Byron the second."

He proceeds to say;—

"His poetry, we would repeat, in our view, stands alone. But his letters, merely as samples of epistolary writing, fall far below those of Gray, Pope, Swift, and the charming models of Cowper. They want dignity, continuity and grace. They want that everwatchful carefulness, which is imposed by the self-respect of conscious talent."

EDUCATION.

The following remarks on Education are from the late Address of Judge White, before the Essex County Lyceum, at Ipswich.

After all the inquiries and speculations upon this subject, the views generally entertained of education appear to be limited and imperfect. We are apt to regard it as confined to the season of youth, or, if extended beyond that period, as belonging exclusively to those, with whose profession or occupation it is particularly connected. Juster views would lead us to consider education as the personal and practical concern of every individual, and at all periods of his life. I shall not presume, at this time, to tax your patience by entering, at large, upon this fruitful theme, but shall hope to be indulged in a few desultory remarks, chiefly respecting self-education, as more immediately applicable to the consideration of Lyceums.

Education, in the most extensive sense of the term, comprehends every thing which is conducive to the cultivation of our nature, and to our advancement in necessary knowledge. In this comprehensive view of the subject, certain philosophers have considered education as the cause of the great difference among mankind, as to intellectual and moral attainments and character. Mr. Locke, that profound explorer of the human mind, and the first author of a systematic treatise on education, says, "That of all the men we meet with, nine parts of ten are what they are, good or evil, useful or not, by their education. It is that which makes the great difference in mankind;" including, as he did, in his view of education, the earliest impressions of infancy, as well as all the efforts for self-education through life Sir Isaac Newton relied for success, in all his investigations, upon the persevering exertion of his faculties, rather than the possession of any superior endowments, and attributed his glorious discoveries in science to unwearied industry and patience of thought, not to extraordinary natural sagacity. Though we may not adopt these opinions in their full extent, yet no one will doubt that much depends upon human exertion, and that education, if it cannot perform every thing, possesses incalculable power, and demands the attention of all who are blest with understanding and freedom, whatever may be their occupation, or condition in society. Those who have been favored with advantages of early instruction, or even with a course of liberal education, ought to regard it rather as a good foundation to build upon, than as a reason for relaxing in their efforts to make advances in learning. The design of early education, it should be remembered, is not so much to accumulate information, as to develope, invigorate, and discipline the faculties, to form habits of attention, observation and industry, and thus to prepare the mind for more extensive acquirements, as well as for a proper discharge of the duties of life.

Those, who have not enjoyed the privileges of early instruction, must feel the stronger inducement to avail themselves of all the means and opportunities, in their power, for the cultivation of their minds and the acquisition of knowledge. It can never be too late to begin or to advance the work of improvement. They will find distinguished examples of success, in the noble career of self-education, to animate their exertions. These will teach them, that no condition of life is so humble, no circumstances so depressing, no occupation so laborious, as to present insuperable obstacles to success in the pursuit of knowledge. All such disheartening obstacles combined may be surmounted, as they have been, in a thousand instances, by a resolute and persevering determination to overcome them. Some of the most celebrated philosophers of antiquity rose from the condition of slaves; and many of the most learned among the moderns have educated themselves under circumstances scarcely less depressing, than those of servitude.

LUXURY, IDLENESS, AND INDUSTRY.

If there be a nation that exports its beef and linen to pay for the importation of claret and porter, while a great part of its people live upon potatoes, and wear no shirts, wherein does it differ from the sot, who lets his family starve and sells his clothes to buy drink? Our American commerce is, I confess, a little this way. We sell our victuals to the Islands for rum and sugar: the substantial necessaries of life for superfluities.

Foreign luxuries, and needless manufactures, imported and used in a nation increase the people of the nation that furnishes them, and diminish the people of the nation that uses them. Laws, therefore, that prevent such importations, and, on the contrary, promote the exportation of manufactures to be consumed in foreign countries, increase the wealth, population, and means of subsistence of the people that make them, and produce the contrary effect upon their neighbors.

It has been computed by some political arithmetician, that if every man or woman would work for four hours each day on something useful, that labor would produce sufficient to procure all the necessaries and comforts of his life, want and misery would be banished out of the world, and the rest of the twentyfour hours might be leisure and pleasure.

What occasions then so much want and misery? It is the employment of men and women in works that produce neither the necessaries nor conveniences of life, who, with those who do nothing, consume necessaries raised by the laborious. To explain this,

The first elements of wealth are obtained by labor, from the earth and waters. I have land, and can raise corn. With this, if I feed a family that does nothing, my corn will be consumed, so that at the end of the year I shall be no richer than I was at the beginning. But, if while I feed them, I employ them, some in spinning, others in making bricks, &c. for building, the value of corn will be arrested, and remain with me, and at the end of the year we may all be better clothed and better lodged.

And if instead of employing a man I feed in making bricks, I employ him in fiddling for me, the corn he eats is gone and no part of his manufacture remains to augment the wealth and convenience of the family. Look round and see the millions employed in doing nothing, or something that amounts to nothing, when the necessaries and conveniences of life are in question.

A question may be asked; Could all these people now employed in raising, making, or carrying superfluities, be subsisted by raising necessaries? I think they might. The world is large and a great part uncultivated. Many hundred millions of acres in Asia, Africa, and America, are still in a forest, and a great deal even in Europe. On a hundred acres of this forest, a man might become a substantial farmer.

One reflection more, and I will end this long rambling letter. Almost all parts of our bodies require some expense. The feet demand shoes; the legs stockings; the rest of the body clothing; and the stomach a good deal of victuals. Our eyes, though exceedingly useful, ask, when reasonable, only the cheap assistance of spectacles which could not much impair our finances But the eyes of other people are the eyes that ruin us. If all but myself were blind, I should want neither fine clothes, fine houses, nor fine furniture. *Franklin.*

EXERCISE.

There is a labor of the mind as well as of the body, and some employ themselves very usefully to society, who do but little with their hands.—But the labor of the body, if not excessive, strengthens the mind, and those who do not labor from necessity, should labor for health.

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